ARTICLES TO BE ENQVIRED OF, IN THE VISITATION OF THE ARCH-DEACON of *Buckingham*. 1639.

23

LONDON,
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1639.

The Oath to be miniſtred to the Church-Wardens and Sworne-men.

YOu ſhall ſweare, that you and every of you ſhall diligently inquire of the Articles given you in charge; and without any affection, favour, hatred, hope of reward and gaine, or feare of diſpleaſure, or malice of any perſon, ſhall preſent all and every ſuch perſon or perſons that now is, or of late was within your Pariſh, as hath committed any inceſt, adultery, fornication, or ſymony, and any other miſdemeanour or diſturbances committed or made in any Church or Chappell in time of common Prayer, preaching, or divine Service there uſed, to the diſturbance thereof: and alſo that have commited or done any other offence, fault, or default, preſentable in the Eccleſiaſticall Court, according to the Articles now delivered to you. Wherein you ſhall deale uprightly and according to truth, neither of malice preſenting contrary to truth, nor of corrupt affection ſparing to preſent any, and ſo conceale the truth: having in this action God before your eyes, with an earneſt zeale to maintaine the truth, and ſuppreſſe vice. So helpe you God, and the Contents of this Booke.

Articles to be enquired of, in the Visitation of the Arch-Deacon of BUCKINGHAM. 1639.

Concerning the Clergie.

IN primis, whether doth your Minister, before or after his Sermons, use to pray for the King Majesty, King Charles, Quéene Mary, Prince Charles, with the rest of the Royall Issue; giving unto the King such stile and title of supreme Governour in all causes, and over all persons as well Ecclesiasticall as Temporall, as by Law are due unto him? And also for all Arch-bishops, Bishops, and other Ecclesiasticall persons?

2 Whether is the prescript forme of Divine Service used by your Minister upon Sundayes, Holy-dales, and other dales appointed by the booke of Common Prayer, at fit and usuall houres, without omission, alteration, or addition?

3 Whether doth your Minister administer the holy Communion so often, and at such times as that every Parishioner may receive the same at least three times every yeare, whereof once at Easter?

4 Whether doth your Minister receive the same himselfe on every day that he administreth it to others, knéeling at the same, and administreth it to none but such as do knéele at the receiving thereof, and use the words of the Institution according to the Booke, at every time that the Bread or Wine is received; and doth he deliver the Bread and Wine to every Communicant severally?

5 Whether doth your Minister use the administration of the Lords Supper, Baptisme, Instruction of children, Solemnization

of Patrimony, visitation of the sicke, burtall of the dead, the Commination and Churching of women, under such words, rites and ceremonies as were set forth and prescribed by the said Booke of Common Prayer, and no other?

6 Whether hath your Minister rejected any of your parish from the Communion, who were not by publike presentment, or other open scandall, infamous, and detected of some notorious crime, by common fame, or vehement suspition knowne in the parish?

7 Whether hath your Minister received people of other Parishes to his Church to the Communion and divine Service, or ordinary Sermons, leaving their owne Churches; and whether his parishioners have gone to other Churches and places to heare Service, or receive the Sacrament? If yea, then you shall present every offender herein.

8 Whether doth your Minister use to signe the children with the signe of the Crosse in Baptisme? And whether he hath deferred or wilfully refused to baptize any infant in his parish being in danger, having ben duly informed of the weakenesse thereof? And whether the child hath dyed by his default without Baptisme? And hath he baptized any children that were not borne in the Parish?

9 Whether is your Minister continually resident with you upon his Benefice, or for how long time hath he bene absent? And where is he resident for the most part, and what other Benefice hath he?

10 Whether doth your Minister being a Preacher, preach usually in his owne Cure, with you once every Sunday?

11 Whether your Minister, being no Preacher allowed, doth procure Sermons to be preached among you once in every moneth at the least, by such as are lawfully licenced, or doth contribute towards a licensed Preacher?

12 Whether is your Curate licensed, and whether doth your Minister or Curate serve any more Cures than one?

13 Whether hath any person bene admitted to preach within your Church or Chappell, but such as you have well knowne to be licensed?

14 Whether doth your Lecturer and Preacher reade divine Service, and minister the Sacraments in his owne person twice every yeare, observing all the Ceremonies in the booke of Common

Prayer

Prayer established? And doth any man reade a Lecture in your Church that is beneficed else-where?

15 Whether doth your Minister weare the Surplis whilst he is saying the publicke Prayers and administring the Sacraments, and a hood according to his degree of the University?

16 Whether doth your Minister every Sunday and Holi day before Evening prayer, for halfe an houre or more examine and instruct the youth and ignorant persons of your Parish, in the Catechisme of the Church?

17 Whether hath your Minister without License solemnized Marriage betwixt any parties, the Banes not being three severall Sundaies or Holi dayes first published in time of divine Service, in the severall Churches or Chappels of their severall aboades, according to the Booke of Common Prayer: or without license, in time prohibited, or at any time, except betweene the houres of eight and twelve in the forenoone?

18 Whether doth your Minister upon Sundayes at Morning Prayer declare unto the Parishioners what Holi-dayes & fasting dayes are appointed to be kept the weeke following?

19 Whether doth your Minister in the Rogation dayes use the perambulation of the Circuit of the Parish appointed by Law? And in the same perambulation move the people to give thankes to God for his benefits, using such Psalmes, Prayers, and Homilies, as are to that end set forth?

20 Whether doth any man (being neither Minister nor Deacon) reade Common Prayer openly in your Church or Chappell, or use any other ministeriall duty in the Church that belongeth to a Minister or Deacon, and what is his name that so doth, or hath so done?

21 Whether doth your Minister every six moneths denounce in his Parish all such of his Parish as doe persevere in the sentence of Excommunication? And whether hath he admitted any person Excommunicate into the Church, without a Certificate of his absolution from the Ordinary? And hath he staied, or forborne to denounce any Excommunication or suspension that hath beene sent unto him?

22 Whether doth your Minister being a Preacher indeavour and labour diligently with mildnesse and temperance to conferre

with, and thereby to reclaime the Popish Recusants in his Parish from their errors? And whether they or any of them doe refuse such conference with your Minister?

23 Whether is your Parson, Vicar, Lecturer, or Curate, too much frequent, or overmuch conversant with, or a favourer of Recusants, whereby hee may be suspected not to be sincere in his Religion?

24 Whether hath your Minister, or any other taking upon him the place of a Minister, Preached, Baptized children (unlesse in case of necessity) solemnized Marriage, Churched any women, or ministred the holy Communion in private house or houses?

25 Whether, when any person hath beene dangerously sicke in your Parish, your Minister (having notice given him thereof) hath not resorted to every of them, to instruct and comfort them in their distresse, according to the maner and forme appointed in the booke of Common Prayer?

26 Whether your Minister hath at any time refused or delayed to bury any Corps that hath been brought to the Church or Churchyard, convenient warning having been given to him thereof before, in such manner and forme as is prescribed in the Booke of Common Prayer? And hath he buryed any in Christian buriall, which ought not to be so interred?

27 Whether hath your Minister taken upon him to appoint any publike or private Fasts, Preaching or Lecturing not approved and established by Law or publike authority? Or hath he attempted upon any pretence, either of possession or obsession, by fasting and prayer to cast out Devils?

28 Whether your Minister used buying and selling, or trading, or to hedge, ditch, or goe to plough or hath solicited others mens suits for gaine, or imployed himselfe about other such businesse not beseeming or fitting his calling?

29 Whether is your Minister reputed to be an incontinent person, or to keepe in his house, or frequent the company of any man or woman that are suspected, either to be of evill Religion, or badlife? Or whether is he a common haunter of Taverns, Alehouses, or any suspected place? Or is a common Gamester, or player at Dice, Cards, Tables, or other unlawfull games? A common swearer, a drunkard, or faulty in any other crime punishable by Ecclesiasticall censures,

cantures, whereby he is offensive and scandalous to his Function or Ministery?

30 Whether doth your Minister use the formes of thanksgiving to women after their Child-birth? Or hath he admitted any woman begotten with child in Adultery to be churched, either publikely, or privately, without licence from the Ordinary?

31 Whether doth your Minister baptize any children in any Salon or other Vessell then in the ordinary Font, being placed in the Church or doth put any bason into it?

32 Whether hath your Minister or any other publikely or privatly preached or spoken in derogation of the booke of common Prayer, or in any thing depraved the same: or against the present estate of the Ecclesiasticall government established by authority, affirming the same to be unlawfull, Popish or Antichristian?

33 Whether his Maiesties Instructions lately sent to your parish concerning Lectures, celebration of divine Service catechizing, and Sermons be duly observed? if not, you shall present by whom, and when, any of the said Instructions have bene trangressed.

34 Whether doe any hold private Conventicles in your parish or elsewhere to your knowledge, and whether do they use preaching or expounding at these meetings, or any other forme of Prayer, then that which is appointed by authority?

Concerning the Church.

WHether have you in your severall Churches and Chappels the Book of Constitutions or Canons Ecclesiasticall?

2 Whether is there in your Church or Chappell one parchment Register book, provided for Christnings, marriages, and Burials? And whether is the same duely and exactly kept according to the Constitutions in that behalfe provided?

3 Whether have you provided the booke of Common Prayer lately commanded by his Maiesties authority onely to be used, and the booke of Homilies, and a large Bible of the last edition?

4 Whether have you in your Church or Chappell a Font of stone set up in the antient usuall place; a convenient and decent Communion Table standing upon a frame with a Carpet of silke, or some other decent stuffe, and a faire linnen cloath to lay thereon at the Communion time? And is the same Table so used out of divine Service, or in it, as is not agreeable to the holy use of it, by sitting

ting, throwing hats on it, writing on it, or is it abused to other prophane uses?

5 Whether are the ten Commandements set upon the East end of your Church or Chappell, where the people may best see and read them, and other sentences of holy Scripture written upon the walls likewise for the same purpose?

6 Whether have you a convenient seate for your Minister to reade Service in, together with a comely Pulpit set up in a convenient place, with a decent cloth or Cushion for the same, a comely large Surplis, a faire Communion cup of silver, and a cover agreeable for the same; with all other things and ornaments necessary for the celebration of divine Service?

7 Have you a faire Paper-booke wherein every Preacher (which is a stranger) shall write his name, the day he preached, and by whose authority he is licensed?

8 Whether are your Church or Chappels with the Chancels thereof, and your Parsonage or Vicarage house and all other houses thereto belonging, in good reparations, and decently and comely kept, as well within as without, and the seats well maintained as in the Canons is appointed? If not, then through whose default, and what defects are?

9 Whether your Church-yard be well and sufficiently repaired, fenced, and maintained with walls, railes or pales, and by whom?

Concerning Ecclesiasticall Officers.

WHether hath the Officiall, or any other using Ecclesiasticall Jurisdiction within this Diocesse, their Registers or Actuaries, Apparators, or Sommoners at any time winked at, and suffered any Adulteries, Fornications, Incests, or other faults or offences presented unto them, to passe and remaine unpunished and uncorrected, for money, rewards, bribes, pleasure, friendship, or any other partiall respect?

2 Whether the Officiall, or any other hath commuted or changed any pennance or corporall punishment for any mony and what money such Officiall hath received, and of whom? When and what the offence was for which any such sum of money was received or appointed to be paid, and set downe the particulars of the premisses?

3 What number of Apparators hath every severall Judge Ecclesiasticall:

clesiasticall: and wherein, and in what manner is the Countrey ouerburdened and grieued by the said Apparators? And whether doth any of the said Apparators cause any parties to appeare in the said Courts, without first a presentment or citaion obtained from the Judge of the Court?

Concerning School-masters.

VVhether the School-master or School-masters within your Parish openly or priuately in any Noble, or Gentlemans house, or in any other place, be of good and sincere Religion, life and conuersation, and be diligent in teaching and bringing vp of youth: and whether they haue been examined, allowed and licensed for School-masters?

2 Whether your School-master or School-masters, or any of them be knowne or suspected to reade vnto their Schollers priuately any vnlawfull Books; or priuately to instruct them in their young yeeres, either Popery Superstition or disobedience, or contempt of his Maiesty, and his Laws Ecclesiasticall, by publike authority allowed?

3 Whether your School-master or School-masters, or any of them, vnder pretence of catechizing their Schollers, which is a most godly order, carefully by them to be obserued, do keep Lectures, readings or expositions of Diuinity in their houses, hauing repaire vnto them of people, not being of their owne familie and houshold?

4 What Recusant Papists are there in your Parish, and whether do any of them, or any other keeye any School-master in their house which commeth not to Church to hear Diuine Seruice, and receiue the Communion, what is his name, and how long he hath taught?

5 Whether your Schol-master or School-masters, within your Parish, do teach his or their Scollers any other Grammar than that which is cōmonly called the Kings Grammar set forth by the authority, of K. Henry the 8 teaching the prescript forme thereof?

6 Whether are your School-masters negligent in instructing their Schollers in the Catechisme and grounds of Religion, set forth by authority, and in bringing them to the Church to heare diuine Seruice and Sermons?

Concernnig Parish Clerkes.

VVhether haue you a fit Parish Clerke aged twenty yeeres at least, of honest conuersation, and sufficient for reading and

writing? and whether he be paid his wages without fraud, according to the most ancient custome of your Parish?

2 Is he diligent in his office, and serviceable to the Minister, doth he take upon him to meddle with any thing above his office as churching of women, burying the dead or such like?

3 Is the Church cleane kept, the doors lockt at fit times? Is any thing lost or spoiled in the Church and are the Communion Table, Font Books, and ornaments of the Church kept faire and cleane?

Touching Church-wardens and Sidemen, and other Church Officers.

WHether the Church-wardens and Sidemen doe every Sunday and Holi-day diligently search who absenteth himselfe or herselfe from Church, and whether doe they suffer any to abide in the Church-porch or Church yard, in the time of Common Prayer or Sermon? And you shall present such as have bene or shall be found to be absent.

2 Whether the Church wardens and Sidemen, or any of them have (for money, reward, favour, or affection) forborne to present any that were or be negligent in comming to Church or whom they have found as idle persons abroad, either in the Church-yard or streets in the time of Common Prayer or Sermon on the Sunday or Holi-dayes, or any that did not receive the Communion yearely at the feast of Easter, or within some convenient time after, or for any other notorious crime knowne unto them?

3 Whether the Church-wardens doe provide against every Communion, with the advice of the Minister, a sufficient quantity of fine white bread and of good and wholesome wine for the number of the Communicants that shall receive, and that to be brought in a cleane and sweet standing pot of Pewter or other pure metall?

4 Whether have you with your Minister taken diligent care that no strangers doe usually come to your Church, from their owne Parish?

5 Whether have you or your predecessors Church-wardens there, suffered any Playes, Feasts, Banquets, Church-ales, Drinkings, Musters and shewing of Armes, or any other prophane usages to be kept in your Church, Chappell, or Church-yard?

6 Whether hath your Minister, Church-wardens and Parish Clerke or Clerkes, taken care that all excommunicated persons be duely published in the Church, as the Law requires? And likewise

wife had care that no excommunicated persons be admitted to the Communion, nor suffered to be present at Divine Service and publike prayers in your Church?

Concerning Parishioners, and others of the Laitie.

WHether any in your Parish, or elsewhere neere about the same, to your knowledge, or as you have heard, hath affirmed that the King hath not the same authority in all causes Ecclesiasticall, which the Kings and Christian Emperours had in the primitive Church: or that have impeached, or gainesaid his Royall Supremacy?

2 Whether doe you know, or have credibly heard of any within your Parish that depraave the Christian Religion, and namely, as it is established by publike authority, and professed within the Church of England? And whether hath any person, as you have heard affirmed that the Church of England is not a true Catholike and Orthodox Church, and doth not teach and maintaine the Catholike faith and Doctrine of the Apostles?

3 Whether any have said and affirmed, that any thing in the Booke of common Prayer, or in the Booke of Articles set forth by the Convocation Anno Dom. 1562. Or any of the rites and ceremonies of the Church of England, in or by the same appointed, are corrupt, wicked, Antichristian, superstitious, unlawfull, or repugnant to the Scriptures: or that any of the said Articles may not with a good conscience be subscribed unto, or any of the said ceremonies may not with a good conscience be approved, used, or subscribed unto?

4 Are there any that doe not reverently behave themselves during the time of Divine Service, devoutly kneeling when the generall Confession of sins, the Letany, the ten Commandements, and all Prayers and Collects are read, and using all due and lowly reverence when the blessed name of the Lord Jesus Christ is mentioned, and standing up when the Articles of the Belefe are read, or which doe cover their heads in the Church during the time of divine Service and Sermon, unlesse it be in case of necessity, in which case they may use a night-cap?

5 Whether have any affirmed, preached, or taught that the forme of making and consecrating Bishops, Priests, and Deacons or any thing therein contained is repugnant, or not agreeable to the word of God: or that the Bishops, Priests and Deacons so made, are

not to bee accounted for Bishops, Priests or Deacons, or ought to be ordained in any other forme? Or that the government of the Church by Arch-Bishops, Bishops, or others that beare any office therein, is Antichristian or not agreable to the Word of God.

6. Whether any persons have lurked or tipled in Taverns, or Ale-houses, on Sundayes, or other Holy-dayes, or used his or their manuall Craft, Trade or Mystery, or any bodily labour, or kept their shops open upon the said days, or any of them, especially in time of Divine Service, or suffered his or their servants to sell any Wares or Victuals in that time, or to offend in any of the premises.

7. Whether hath any person in your parish brawled, quarrelled or fought, or used any violence unto, or with your Minister? or with any person in the Church or Church-yard, or used himselfe disorderly in the Church by filthy and prophane talke, or any other rude and immodest behaviour.

8. Whether is there any in your Parish that doe refuse to have their children baptized, or themselves to receive the Communion at the hands of your Minister, because hee is no Preacher? you shall present their names.

9. Whether doe all Fathers, Mothers Masters, and Mistresses, cause their children, servants, and apprentices to come to the catechisme, upon the Sundayes and Holidayes, before Evening Prayer, to heare, and to be instructed and taught therein? and those that doe not their duties herein, you shall present their names.

10. How many Inhabitants within your Parish, Men or Women, above the age of sixteene yeares, doe refuse to frequent Morning and Evening Prayer, established by publike Authority of this Realme, or to receive the holy Communion, or are negligent therein? or doe come late to Church, or depart before the end of Divine Service or Sermon.

11. Whether doe any of the Inhabitants within your said Parish, entertain within their house any Sojourners, Lodgers, or any common resorters & guests, who refuse to frequent divine Service, or receive the holy Communion, as aforesaid? what be their names, and of what quality or condition are they?

12. Whether any Popish Recusants be of insolent behaviour, not without publike offence, or doe boldly busie themselves in seducing or withdrawing others, either abroad, or in their own families.

13 How

13 How long the said Popish Recusants have obstinately absented, either from divine service, or from the Communion?

14 Whether there be any Popish Recusants married, the child of any Recusant christned, or any Recusant buried within your parish by any other than the Minister of your Parish, where, when and by whom? or whether the child of any Recusant remaine unbaptized above one moneth, or be not baptized in the Parish Church.

15 You shall present how the children of such as refuse to come to Church are brought up, under what Schoolemaster or Tutor, where, & in what place or School, what those childrens names are?

16 What persons aforesaid within your Parish, either for the offence aforesaid, or for any other contumacy or crime, doe remain excommunicated? what be their names, & for what cause, and how long have they so stood excommunicated and whether any doe familiarly use the company of such as doe obstinately stand excommunicate, knowing the same, and what be their names?

17 Whether doe all persons above the age of sixteene yeares usually resort to your Church, to heare divine service upon Sundayes and Holy-dayes appointed? and whether hath each one of your parishioners (being above the age of sixteen yeares, as aforesaid, received the holy Communion thrice this last yeare, chiefly once at Easter in your Parish Church kneeling? If no, then you shall present their names which have not so done.

18 Whether have any in your Parish been married within the prohibited degrees forbidden by Law, and expressed in a certain table published by authority in Anno 1563? If yea, then you shall present their names. And whether have you the said Table publikely set up in your Church, and fastned to some convenient place?

19 Whether have you any in your Parish to your knowledge or by common fame or report, any which have committed Adultery, fornication, or incest, or any bawds, harbourers, or receivers of such persons, or vehemently suspected therof; which have not been publikely punished to your knowledge? If yea, then specifie the names of them all.

20 Whether have you any in your parish which are by common fame and report, or vehement suspition, reputed, and taken to be common drunkards, blasphemers of Gods holy Name, common and usuall swearers, filthy speakers, railers, sowers of discord among their neighbours, or speakers against Ministers marriages, Usurers,

rers, or Symoniacall persons? you shall not faile to present their names.

21 Whether have any in your parish received or harboured any woman gotten with child out of wedlock, and suffered them againe to depart without pennance first inflicted upon them by their Ordinary? And who is suspected to have committed adultery or fornication with her?

22 Whether any person or persons suspected or detected heretofore of incontinency, and therefore departing out of your Parish, is now returned againe? or in what place else is hee or shee now abiding as you know, or have heard? And whether hee or shee hath done any penance?

23 Whether there be any in your Parish, who are knowne or suspected to conceale or keepe hid in their houses, any Masse bookes, Portesses, Breviaries, or other Bookes of Popery or superstition: or any Chalices, vestiments, Albes, or other ornaments of superstition uncancelled or undefaced, or any other bookes against the Doctrine or discipline of the Church, or doe disperse the same?

24 Is there any Legacy given to the Church, or to other good and godly uses, as releefe of the poore Orphanes, poore Schollers, poore Maidens Marriages Schollers, High-wayes, and such like, which is not performed? If there be any such, you shall present what you know or can learne thereof, and by whose default the same is not performed?

25 Whether any of your Parishioners, having a Preacher to their Parson, Vicar, or Curate do absent themselves from his Sermons, & resort to any other place to heare other Preachers, or refuse to receive the holy Communion at his hands? And whether any other Minister hath received to the holy Communion any of your Parish? and specifie the names both of the Minister and Parishioner. And whether do any in your Parish refuse to have children Baptized in your Parish Church, according to the forme prescribed in the booke of common Prayer?

26 Whether there be any In-keepers, Ale-wiues, Victuallers, or Tiplers, that suffer or do admit any person or persons into their houses to eate, drink, or play at dice, cards, tables, bowles, or such like games, in the time of Comm on Prayer or Sermons on Sundayes, or Holi-dayes?

27 Whether

27 Whether have you any Butchers, or others that use to sell meat or other things in the time of Common Prayer, Preaching, or reading of Homilies?

28 Whether any markets or selling of wares be used or suffered in any Church-yards on the Sunday by common Packmen and Pedlers going about or any Butchers or others?

29 Whether there be any in your Parish, who will come to heare the Sermon but will not come to the publike prayer appointed by the Booke of Common Prayer, and therefore use to come late to Church, making a schisme or division (as it were) betwixt the use of publike Prayer and Preaching?

30 Whether there be any marryed women or others within your parish, which after child-birth refuse contemne or neglect to come to the Church to give God thanks for their safe delivery, and to have the Prayers publikely appointed on that behalfe by the booke of Common Prayer to be used?

31 Whether any doe kéepe their children unbaptized longer than is convenient unlesse that it be for urgent occasion?

32 Whether any doe carry their child or children from the parish where they are borne, into other parishes to be baptized, and so refuse their owne parish? And to what other parishe: and who baptized any child or children so carryed from your parish: and whose child was it?

33 Whether any doe bring strange Ministers into their owne houses to baptize their children privately according to their owne fantasies, or receive any child or children borne elsewhere, to be baptized in your Parish?

34 Have you any in your Parish, which have used any inchantments, Sorceries, Witchcrafts, or incantations, which are not made Felony by the Statutes of this Realme, or any Charmes or which doe resort to any such for helpe or counsell?

35 Whether doe any persons administer the goods of the dead without lawfull authority, or suppresse the last will of the dead, or are there in your parish any Wills not yet proved, or goods of the dead (dying intestate) left unadministred; by authority in that behalfe, you shall not faile to present the Executors and all others faulty therein?

36 Whether have you any common resorters to your Church being not of your Parish, or doe any such receive the Communion with you?

37 Whether

37 Whether have any laboured, wrought, or gone to Cart on the Sunday or Holi-day, and have any Artificers Shoo-makers, Chandlers, Mercers, Butchers, and the like, set open their shoppe-windowes or doores, or used their trade or any manuall occupation upon any of those dayes, or sold any wares or goods belonging to their trade in the time of Prayer, Sermon or Homely, upon any Sunday or Holi-day, and who were the same that did so?

38 Whether doe you know of any other matter of Ecclesiasticall cognisance worthy the presentment in your iudgement heretofore in these Articles not expressed, and which is fit to be reformed in Ecclesiasticall censure? If you doe, you shall likewise present the same by vertue of your Oathes.

The Minister may, and ought to ioyne with the Church-wardens and Sidemen, and to put them in mind of doing their duty.

There must be a distinct Answer made to every Article, as farre as they know or have heard of any offence.

FINIS.

ARTICLES

OF

VISITATION and INQUIRY,

Concerning Matters Ecclesiastical,

EXHIBITED

To the Ministers, Church-Wardens and Sidemen of every Parish within the *Diocese* of

Bath and Wells,

In the Episcopal Visitation of the Right Reverend Father in God,

WILLIAM

By Divine Providence Lord Bishop of *BATH and WELLS,*

And in the 30. year of his Translation to that See.

LONDON:

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